



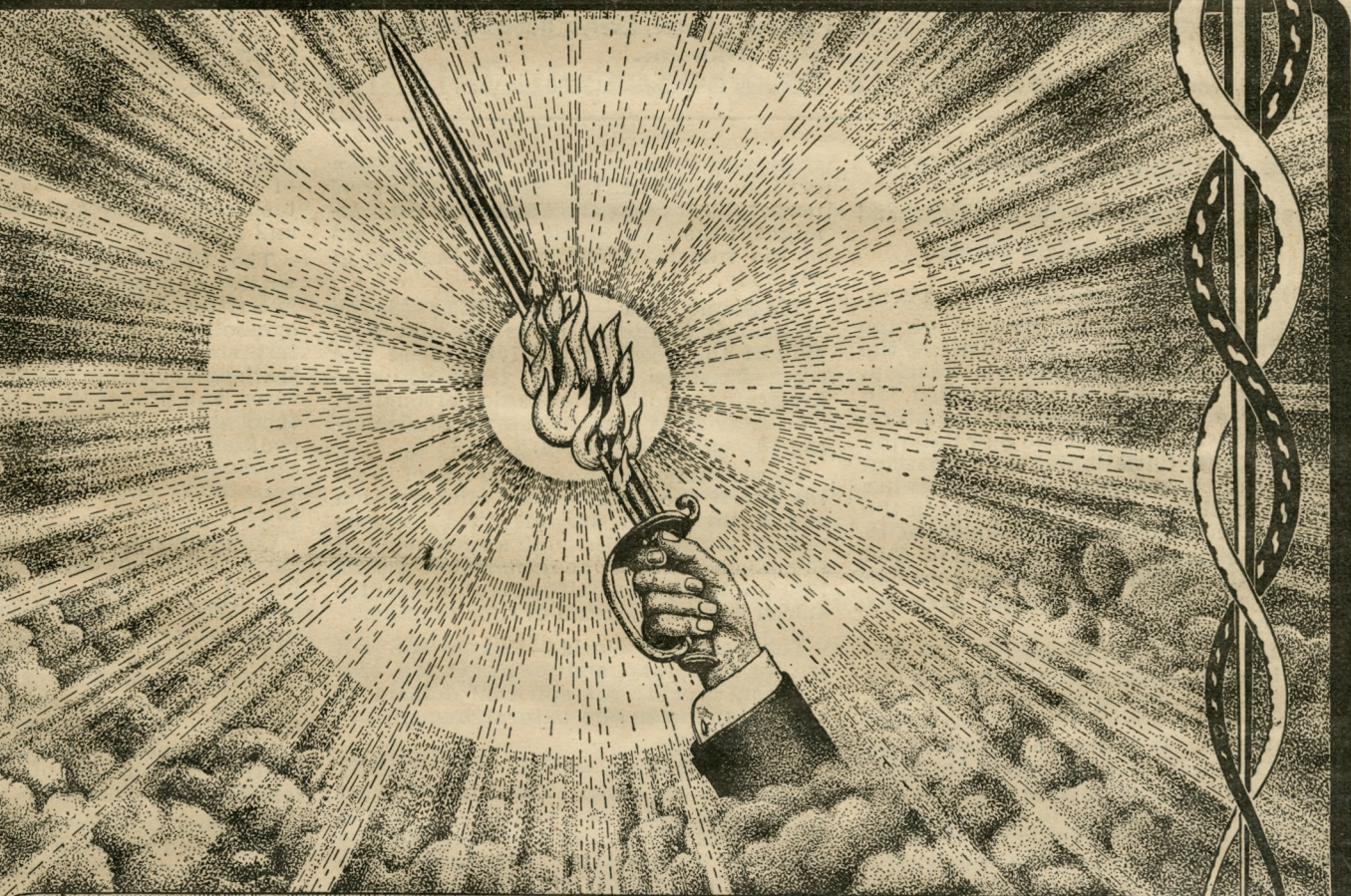
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

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The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is placed at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 634

The Alchemical Laboratory of the Brain.

PART XXVIII.

The Functions of the Fourth Ventricle Further Considered; the Royal Font in the Universal Man; the Twelve Apostles and the Twelve Roots of the Pneumogastric Nerve.

KORESH.

THE FOURTH VENTRICLE does not communicate with the third ventricle. This is emphatic. The canal which appears to open and allow the fluids of the two ventricles to unite is obstructed by the action, in the living subject, of the superior velum, or the valve of Vieussens. This valve is the seat of the apparent origin of the fourth or trochlear nerve. It is also called the pathetic nerve, because it communicates with the muscles of the eye which determine the pathetic attitude of the eye in certain conditions of the mind. The ordinary student of Koreshanity is not supposed to acquire more than a general knowledge of the anatomy and physiology of these parts, this being essential to a sufficient understanding for tracing the laws of correspondences between the individual and the universal natural man.

The valve of Vieussens is the dividing line between those ventricles, namely, the two lateral, the third, and the fifth, contributing their issues to the vital gland, and the fourth, which distributes its fluids to the extremities of the body through the general nervous system. This includes the twelve pairs of cranial nerves. As the fourth ventricle is the receptacle of the essences of the cerebellum; and as the cerebellum is the correspondent of that portion of the priesthood distinguished by its renunciation of the pleasures of the world, and its seclusion from the affairs of the world further than to minister to its spiritual concerns, it is essentially important that there be located in the grand or universal man, both the cerebellum and its receptacle, the fourth ventricle. One of the supreme

functions of the royal font is its distributions through the twelve roots of the pneumogastric nerve. This is through that lower point of the ventricle called the calamus scriptorius, or the writing reed. The function of writing is to commit to posterity that which, by oral expression, would be lost. For the Lord to write was to transmit his life through his theocrasis to his Apostles. The twelve Apostles were the channels for the communication of his truth and life to the world.

That the world might derive the benefits of the Lord's mission, it was of the first importance that there be established a church in which the seeds of regeneration should be planted. This church constituted the soil into which the Word, the Lord, projected his life. The secret and most sacred function of this church was confined to the cerebellum of the universal man. The Lord's theocrasis took him first into this holy chamber of his apotheosis, whence his influence reached the twelve Apostles from the fourth ventricle, into which the cerebellum discharges its essences. The fourth ventricle is a spiritual receptacle for those emanations from the members of the church which were separated from such as in their faithfulness to the doctrine and the life of the Lord, were fitted directly for the functions of the higher heavens. The functions of the cerebellum, in the Grand Man, with the corresponding functions of the royal font, deteriorated with the progress of the age, until not a vestige remains of the original purity of doctrine and life in which the church was formerly established. The inner priesthood, as well as the world in general, passed through its stages of decline into that

state called the "falling away," predicted by the Lord and his Apostles. The vitiations of the world are communicated to the secret chambers of the celibate in profession, and chaste in appearance only, where the love of money, the root of all evil, finds its secret habitation.

The spirits of the fourth ventricle of the grand or universal man, like the fluids of the fourth ventricle of the vidual, pass to the body through distinctively different channels than those departing through the higher ventricles of the brain. They reach the extremities through spiritual channels, and through reincarnation by way of the pneumogastric nerve of the universal man. This is the *nervus par vagum* (which means the wandering nerve), in the Grand Man, as well as in the vidual. This is the purgatory of the Catholic church. The fluids of the fourth ventricle reach the spinal nerves through the subarachnoid and subdural spaces, and find their way from the royal font through the foramina of the ventricle, and especially the foramen of Magendie, to the extremities of the body through the sheaths of the entire nervous system. These nerve juices meet and enter into an alchemical union with the extremities of the blood of the arterial system, where the venous capillaries begin. There the flesh corpuscle, the blood cell, and the spiritual juices, commingle in an electro-magnetic combustion which converts the flesh to spirit and changes the spirit to flesh. This is the reincarnation of the spirituous essence in the vidual, and the place of the change of the descending spirits of the universal man not yet prepared for their most exalted, heavenly states. Remember that the fluid of the fourth ventricle is not permitted to enter the mode and tense of the third and the lateral ventricles, the higher chambers of the cerebrum, either in the vidual or in the universal man.

The three degrees of the essences of the royal font find their way through the three channels specified, namely, through the central canal of the spinal cord, through the subarachnoid sheath, and through the subdural sheath; and these all reunite in the extremities where, in the combustion at the extremities, there is a debris which gets back into the venous circulation, and through the various venous tributaries is carried to the heart from the body, and where the spirit of the combustion is conveyed as electric currents through the nerves, to the centers of the body. This general function is also the source or origin of the lymphatic system of the body.

If it were not for the guarding function of the superior velum in its separation of the fluids of the holy chamber of the cerebellum, where in its earlier state in its sacred office it presides over the functions of celibacy and chastity, there would be no conservation of the supreme desires from which the world obtains its impulses for the perpetuity of the human race; for the most potential forces of conservation and perpetuity

come from the celibate and chaste desires of the most holy men and women. Had it not been for the celibacy and chastity of the Lord, and the holy increment communicated from that sanctity, there could have been no hope for the world. And let me say at this particular juncture, that the incentive from men considered great, and regarded as the conservators of public morality, who assume the responsibilities and functions of the home, in the marital order, and whose influence is exerted toward the propagation of the human race without regard to the character of the sources of such propagation, is nothing more nor less than bestial and infernal.

When a man like Dowie, exerting an influence over thousands, as he does, will by virtue of such influence compel, as it is reported, his followers to prostitute their lives to the sensual propagation of families, carrying out the mandate of the curse, "in sorrow thou shalt bring forth children," we may regard the status of the reformer as having reached the lowest ebb of immorality. The curse upon the woman was: "I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." This has been the condition of the world through the entire Christian dispensation; but it is declared that there shall be no more curse, which means that the curse of the money power, the curse of labor, and the curse of mortal conception shall cease when the dispensation is ripe, when old things pass away, and all things are made new.

(TO BE CONTINUED.)

New Century Studies and Reviews

Lucie Page Borden

RELIGIOUS PERSECUTION.

The Victims of Fanaticism and Intolerance Number Millions; the Effect of Awful Conceptions About Deity; the Light of Liberty.

FROM EARLIEST DAYS the children of men have suffered every conceivable horror in the name of religion. The Lord's praise has been mingled with the smoke of burnt-offerings. Fox's Book of Martyrs recites some of these cruelties, and the pages of history are covered with similar crimes. More misery has been inflicted upon helpless beings by those who vainly think they are serving God, than has fallen to men in other ways. The stake and the fagot, the rack and the thumb-screw, the sword and the dungeon,—these are some of the proselyting instruments kept in reserve to frighten victims into subservience to the dominant sect.

The persecutions of the church descended in a signal manner upon One, born in the order of law to repudiate the doctrines of his race. The cross was his lot, and

his followers had to carry their share of the weight of contumely he bore. The renegade is the man who denies his faith; but so long as progress is the order of law, men will leave the old and cleave to the new. In so doing they excite all the prejudices of the conservative leaders, whose revenues are assured to them by established custom.

Religious beliefs follow one another as the person is reëmbodied, and the tortures he undergoes in the name of religion are educating him to eschew the exercise of the same propensities toward others. The philosopher Spinoza is called the renegade Jew because he was bold enough to defy the members of his own faith; and if doubt exist in regard to the disposition of the Jewish race to return in kind the insults offered it, the ferocity of the ban laid upon this doubter, is proof positive to the contrary. Here it is:

"By the sentence of the angels, by the decree of the saints, we anathematize, cut off, curse, and execrate Baruch Spinoza, in the presence of these sacred books with the six hundred and thirteen precepts which are written therein, with the anathema where with Joshua anathematized Jericho; with the cursing where with Elisha cursed the children; and with all the cursings which are written in the Book of the Law; cursed be he by day, and cursed by night; cursed when he lieth down, and cursed when he riseth up; cursed when he goeth out, and cursed when he cometh in; the Lord pardon him never; the wrath and fury of the Lord burn upon this man, and bring upon him all the curses which are written in the Book of the Law. The Lord blot out his name under heaven. The Lord set him apart for destruction from all the tribes of Israel, with all the curses of the firmament which are written in the Book of the Law. There shall no one speak to him, no man write to him, no man show him any kindness, no man stay under the same roof with him, no man come nigh him."

Nemesis will take care of the Jews. They are suffering for their religion, but this curse shows that when they have power they will persecute in their turn.

What is this spirit in men which says, "Think as I think, or go to the stake?" Is it not the very worst fanaticism? Suppose some defunct member of the Spanish Inquisition could see rising before him out of the abyss all the faces of those who fell as victims to the dread tribunal. Suppose each should show the instrument by which he perished, and the marks of torture he received. Would not the ghostly spectacle be a witness to the false gods set up in men's hearts? No sight of Dante's Inferno could be grimmer than these shapes of torment rising to show man's inhumanity to man. When shall suffering cease to be inflicted in the name of religion? When shall the forms of worship become grounded in fact, so that disputes may be avoided? Not until there is overwhelming evidence to consolidate the general body of believers as to the character of Deity.

The intolerance that still prevails to so large an extent is the means of doing incalculable harm. More mischief is done in the promulgation of the worst views

of God as so intolerant Himself that he condemns the creatures he has made to endless pain, than in all the wars of nations. To look tenderly at the fellow-sufferers in life's field, to stanch their wounds, to see in each the possibilities of a God to be developed in time to come, to forbear criticism because no one's feet are white in this highway,—this is the part of nobility and of justice. No one can say, "I am holier than thou," without painting his own character in darkened hues.

The religious views of many have begun to change from the sight of the miseries entailed by persecution. The larger hope sung by Tennyson has been the means of disturbing fanatical priestcraft. Tolerance toward all men includes tolerance toward God. Whittier brought this thought to light in his "Eternal Goodness." The more persecution a cause receives, the faster it grows, because it appeals to those who are looking for something strong enough to stand the blows of fate. But this does not excuse the persecutors for their intolerance. Who receives the crown of love from the world now, Jeanne d'Arc or those who sent her to the stake? Nothing worse has ever soiled the annals of time than the condemnation of this innocent victim who had marvelously aided her own country. Think, too, of Savonarola, the great reformer, who tried to correct some of the abuses in the Catholic church and won its hostility till he, too, wore a martyr's crown! Think of Bruno and Servetus! Time fails to recount their sufferings. The list of those who died from religious persecution is too long for anything but tears at the world's hatred.

When any church becomes a medium for these cruelties to be done, it has outlived its usefulness. God hasten the time when man shall no more hurt nor destroy in all his holy mountain; the time when the smoke of the fagot shall no more rise to heaven in the sight of men who forget their manhood in torturing innocent victims. The hope of the Golden Age is in the world now. It has come through the teaching dispensed so generously from the source of Truth. In that happy time there will be no more persecution.

Recent Inquiries in Regard to the Origin of Language.

CONSIDERABLE RESEARCH has been directed by Professor Trombetti toward the discovery of the unity of language. He has two books, one already published, the other projected as a future work; the first entitled, "The Unity of the Origin of Language," the second to be called, "Genealogical Links Among the Languages of the Ancient World."

The unity of language is in the Word, the speech of Deity. Not until the Word is comprehended is this unity understood. The author has expended much effort in detecting links between the Indo-European and the Semitic languages. A little consideration of the Semitic languages shows that they are supposed to proceed from Shem, the oldest son of Noah. The Indo-European languages originated in Asia and are affiliated with the Sanscrit, a sister language with the Greek

and Latin, as is proved by similarities in words. It is only necessary to compare the word for father in these three languages, to see their similarity of origin.

Now as the roots of language are traced to the three sons of Noah, and as their descendents moved down in the channels of history and intermarried, the Japhetic or Indo-European and the Semitic families must be related. The philological differences between the Iranic or Persian and the Sanscrit are not so great as to preclude a common origin; thus it is with the other languages. If inquiry is brought back to the source, their relations may be detected.

The inquiries made in regard to the origin of language include another question—the number of years since man appeared in the earth. This is virtually the question of the antiquity of language, and this investigator places the maximum at from thirty thousand to fifty thousand years. This is pure theory, and the sooner the task of ascertaining the antiquity of man through theory is abandoned the better, for no results are obtainable. Man has always inhabited the earth, and there have always been progressive and retrogressive tribes with corresponding dialects.

How prove that man has always been in existence? The same origin is supposed for man and the physical cosmos. If the latter be proved eternal in its form and function, then its source must have the same element of perpetuity; and that source being identical with that of man, he must also be in perpetuity in the cosmos. The inference that man's advent is comparatively recent on account of the strata of the earth yielding no remains indicative of his presence in certain places, is inconclusive evidence. These remains may be more easily dissolved in the strata mentioned.

The transmission of speech is through the vagus, the transmitter of the energy from its origin in the *Writing Reed*, the *calamus scriptorius* in the floor of the fourth ventricle, to the organs of speech. The transmission of the energy of speech from one dispensation to another is through the Word.

There is no original home of man. He has occupied every inch of territory, and the bed of the ocean was once the dry land that formed his resting-place. It is useless to point to Eurasia or any other spot as his original home. Language is the concomitant of life, and so long as life persists language will be found—that is, forever.

The Man's Side of Woman Suffrage Again.

WOMAN SUFFRAGE in America has received a severe arraignment at the hands of Ex-President Cleveland. He has thrown the weight of his influence against this measure and has used what he considers the strongest arguments against it. Will it be necessary to abandon the project of universal suffrage because, forsooth, a man has decided against it? Why that is just what men have been doing from time immemorial. They are the only cause why woman is not as much a citizen with as good right to the franchise in

every state of the Union, as any man in Christendom. Should Mr. Cleveland's dictum be accepted when he belongs to the male contingent which has riveted fetters upon the wrists of woman from the dawn of history? The man who really desires to share his prerogatives with the other sex is the precursor of the woman's age. He is the exception and is ready for a higher stage of civilization.

Who would expect a man to enjoy the prospect of sharing the legislative functions with the other sex, or to contemplate the direful possibility of seeing a woman stand upon the threshold of the White House? Given universal suffrage, and a good representative of womanhood may aspire even to the dignity of the presidential chair. So it is just as well to nip the whole movement in the bud and to say that women are too weak, too frivolous, too much addicted to bad habits such as smoking and drinking, to be of any benefit at the polls.

It is too well known that she cannot keep her temper under personal abuse, and is very apt to swear roundly at her detractors. This would invalidate any movement toward putting her into office. The legislators in Shakespeare's day must have been astonished when he put Portia into his play and let her surpass all the learned doctors of law. He should have shown Portia as a weak, puling girl, too ignorant to outwit Shylock, then she would be true to life. Portia might aspire to the White House with a good conscience, but not Miss Anthony, nor Mary Livermore, nor any woman of this generation, though she have the temerity to outwit the whole body of male legislators, by wresting from them the right denied by the Shylocks to a voice in the legislative bodies of at least three states. The pound of flesh is duly exacted by them in framing laws to deprive a woman of the control of her own wages and notably in some states of the control of her children at her husband's pleasure.

Of course Ex-President Cleveland would debar woman from the polls on the ground that the average of morality is lower in her sex. This is another reason why she should not be permitted to gaze at the White House even in her dreams. The proud prerogatives assumed by the men of this country and of other countries are vested in superiority of character, greater patience, more generosity, and less indulgence in the petty rivalries caused by money and position. Mr. Cleveland very astutely says that woman suffrage would give to the wives and daughters of the poor a new opportunity to gratify their envy and mistrust of the rich. Now if woman suffrage be in any way desirable with such a contingency in sight, then it is not the fault of the Ex-President, for he has most worthily and explicitly stated his case and his reasons appeal to—men.

The Character of the Czar.

JUDGED BY THE EYES of the world, the Czar has issued his ukase and has put a provision for his people's rights into view. How will posterity judge of the character of this ruler? Will it not remember the

hour when his people, leading their little ones by the hand, pressed up to the gates of his palace and begged the "little father" to come and hear their griefs, but he would not come? The character of an embassy depends upon the quality of the nation that sends its empowered representatives to confer upon matters of grave importance. The Russian ambassador was empowered to treat for peace and he obtained that peace, but he did not represent the true volition of his sovereign. The pressure behind the throne was the cause that stopped the war, and the honor of concluding the treaty does not belong to the Czar nor to his representative, but to the long series of oppressive acts by the Romanoffs which have made Russia a scene of dissension instead of a coherent empire. Therefore the Czar will not go down in history as the author of the peace of Portsmouth.

When the roll of his acts is opened it will be found inscribed with the words, "He did not keep his promises to Finland." He took away her privileges and left the Finns who had been happy under home-rule, no general representation. Not even the right of speaking their native tongue has been spared them. Till he found himself obliged to grant an autonomy for this unhappy country, the Russian ruler seemed to have little care for her interests.

Nicholas II might have changed the face of the empire and the feelings of the world by a wise, clement, and august policy. Instead of which, will it not be said of him that he yielded to circumstances and instituted his reforms too late to see them redound to his own credit? The man who makes history is the master of his fate, but the man who is forced to those acts that are needed has no claim to be called either strong or generous. Force of will comes in with his own determinations, not with those of his prime ministers.

For years, speculations have been rife over the future of Russia. Nobody could believe that a dynasty whose inherent weakness was so plain to all the world, would be perpetuated. The rights of the people, long neglected, have at last received the tardy consent of their emperor. The next act in the drama of history is anxiously awaited.

The Czar is the friend and patron of Count Tolstoi. In thus granting his protection to the Russian author best known to other nations, he has spared his country one of the most unspeakable crimes. The banishment of Count Tolstoi would have been the signal for an uprising. The character of Nicholas II is a most interesting study for the student of heredity and a comparison between him and his ancestors will show that he has reaped where they have sown, not unjustly, if one considers that the fruit of life ripens in another embodiment for tyrants and absolutists.

Dramatic Notes.

ONE OF THE EVENTS of the season has been the recast of an old play which is always a favorite in America, with the leading part taken by the son of

Joseph Jefferson. Nobody could equal the deceased actor in his prime for amusing the public, and his inimitable presentation of Rip Van Winkle was sought by the largest audiences. Now it seems that Mr. Jefferson with his passion for his own profession had provided his successor, and hoped that his son might take his role; but the public obstinately refuses to be satisfied with Rip Van Winkle as presented. It is said by the best judges to be only a faint copy of the great comedian's art, though his son resembles him in person. The critics call it the passing of Rip Van Winkle, for though the young man has genius, he lacks the subtle appreciation of the part which made his father famous.

This episode in the dramatic profession revives the old question, Why does the son of a great man so seldom inherit his father's qualities? The father may be reëmbodied in the son, but he has not the same aptitude in the same degree, which shows that the Theosophists are wrong. They teach that the complete reëmbodiment of a personality is possible. This is not supported by facts, and the reasonable view is rather that the reëmbodiment is only partial. A man may excel on different lines from his father, but rarely on the same.

The latest news from that much talked of dramatist Mr. Shaw, is a surprise. His last play is called the apotheosis of dullness. It ran so well in London as to require five matinees a week, but in New York, it seems insufferably tedious. This play has been called Mr. Shaw's best, and is entitled, "John Bull's Other Island." It has always been said that the English do not penetrate the marrow of a joke very easily, but in the case of this drama the Americans sit in dull-eyed apathy while their English friends laugh. All the reports of the piece tend to strengthen the belief that the work done by this dramatist fails to meet the requirements of art. His plays may be admired by future ages, but few of the present day audiences desire to listen to what is called "a glutinous and impenetrable four-act tract."

God as a Living Reality.

THE HUMANITY OF DEITY is a text which is often expositied, but never sufficiently shown, unless the principle of the recurrent manifestations of Deity is understood. The God who dwells in the far off stars, in the sun or the planets is a mythical being. But the God who is incarnate in human form, who is gentle, loving and kind, yet the mysterious Harbinger of life is the reality.

The Martian Periods of the Mazzaroth.

KORESH.

THE WORLD is now in the Iron age of the Mazzarothic cycle, the twenty-four thousand year period; it is therefore in the Martian period militant of the world's progress toward the Martian period triumphant. When Mars shall have fulfilled his militant mission to the world, he will have entered into the peaceful career of his triumphant reign,—the rod of iron, with which the King of kings shall rule all nations.

General Contributions

THE DECLINE OF THE CHRISTIAN HOME.

The Old Family Institution Destined to Pass Away with the Old Dispensation; Reading the Signs of the Times.

BERTHALDINE, MATRONA.

FRESH FROM THE reading of the Rt. Rev. Bishop Potter's article in the *Sunday Magazine*, on the decline of the home, we write. We could as a fellow-Christian say "Amen," to his every word, could we annihilate our common heritage of the promises and prophecies of Holy Writ, giving us the "blessed hope" of attaining immortality in the image and likeness of our Lord Jehovah Jesus. The books called collectively the Bible, declare the conditions essential to such an attainment, and the day is now in which the books may be scientifically criticised and verified as the works of scientific men divinely inspired.

The ideal family home of modern Christendom is unquestionably in its decline, and destined to pass away with the old heavens and the earth "reserved unto fire" and to "pass away with a great noise." The home of "me and my wife, my son John and his wife," with also a possible baker's dozen of children, has been an idol much worshiped in the Babylonish captivity of prostituted Christianity. The worship of the family has been so great a solace for the woes of enslaved Christendom that hosts of evils are by it today called the goods of the Gods. The home charity of the communal interests of the family life has been regarded as the saving grace of a really barbaric inhuman age, in which the love of money, the root of all evils, has been allowed to almost totally eclipse the divine love of God's humanity. Of God's humanity the Lord Jesus was the first-fruit of sacrificed "family love" of the mortal order. This first-fruit embodied the love of self-sacrifice for the reproduction of its kind, with the largess of power for its multiplication as a divine family, according to the science of the law of its being. Pago-Christendom, destined to end with the "man of sin," macrocosmic and microcosmic, has had gods many and lords many far from divine; but the most recognized god almighty among them has been the almighty dollar. On his altar millions of the most sacred of family ties have been sacrificed, as well as the ties of the Fatherhood of God and the brotherhood of man.

We do not write as one to whom the idolized ideal home of Bishop Potter has been an unknown quantity. All that could serve to intensify our love of home has been our portion. With orphanage at two years of age, all grandparents, three brothers, and an elder sister claimed by death prior to that time, we were left to share the comforts of several New England homes of the highest type, to be made by them ever wistful for a home of our very own. At last with the best of husbands, who could be likened to the "good providence

of the Lord," and a quartette of boys and girls of our own flesh and blood, home seemed at its sweetest around the family altar, where lay the Bible. This Book we had been taught to revere as God's own word to men. What had it to say to the Christian? was the question for the father and mother of the family, claiming to be disciples of the Lord Jesus, the "Author and Finisher" of their faith as mortals, that they should become sons of their God.

The Book called the Bible is made up of a collection of the records of God's dealings with the median or central line of humanity's racial progression, elected by the Almighty. He as an indwelling central mentality, potent enough in intellectual and affectional forces to attract to itself and involve in its progressive reëmbodiments from generation to generation, all kindred spirits yielded by the many branches of its all-embracing growth or dispensational evolution, is the Motor of human progress. This central Mentality voices itself to the natural ears of the natural minds of its coöperative coördinates through the visible agencies of prophets, priests, and kings. The teachings of these Messengers are in the fulness of times, harmonized by an ultimate compendium of the science of the laws and principles of universal being, to be given to all as the "science of the truth." This compendium is the issue of a foretold prophetic character, a Man, controlled and illuminated by the all-attractive center of mentality denominated "He, the Spirit of Truth." This Prophet the Christian world was foretold to hear and heed in the fulness of Gentile times, that it knowing, might be vitalized to do the commandments of its Lord, and espouse the cause of his legitimate Master Workman, in the doing of all the divine pleasure, which is to make fellow-Gods of the at-one-time children of disobedience to the laws of immortality and eternal life.

The Bible's sure word of ancient prophecy is declared by the Apostolic Prophets of the Lord Jesus, to be "as a light shining in a dark place for his Ecclesia." This light reveals to the all-seeing eye of the final Prophet, the Restorer of all truth, and the life of God in men, the inherent causes and conditions of the existing adultery, and the degeneration of the men now constituting the church and state with which he has to deal. The "sure word of prophecy" foretells the ultimate helplessness and corruption of men and their children, when the vitality of Godliness shall have so declined in them that all mortal semblance of divine heavenly order shall be lost to their remembrance. 'Tis then that children will rise against their parents, despise their counsels and sit in the seat of the scornful, while they as "evil men and seducers wax worse and worse, deceiving and being deceived."

Has the good Bishop read his Bible of late while studying "the signs of the times?" If so, he must find that the inspired prophets and chronologists, and the facts he deplures, are significant of the presence of "One who knows." One who has the "keys of knowledge," God's voice to foretell the conditions that must obtain in the order of laws governing the development

of "the tree of knowledge of good and evil," which is also "the Tree of Life." Wise men eating of the "fruit of this tree" "will surely die" to all that is mortal, even to their homes of mortal family life, that they may become as Gods knowing good and evil, and choose the good of immortal manhood and eternal life. The coming Godliness of men as a vitalizing, quickening power, the "heavenly dove" so oft solicited by Christian bishops and other worthies, comes finally to this world of degenerate Christianity, as the personal involution of the desires of all nations for the keys of knowledge, as the one Man having them. He the possessor, is the Universologist of all truth, the scientist of its application to life in the mortal flesh for the reproduction from it of the immortal manhood of a race whose holy Seed once made of it a garden for the implanting of himself.

The love of money, scientifically declared to be the root of all evil, yields a growth of the abomination that maketh desolate, a sensual society of mental, moral, and physical corruption, making the best of soil for the regeneration of the Gods in men. Death is the wage of this central all-inclusive sin of commercial iniquity; and the homes, ecclesiastical and family this sin has created, death is sure to destroy and reduce to fertility for a new product. Bishop Potter doubtless regards the Lord Jesus as the "very God of very God" his creed declares. He was manifest nineteen hundred years ago as the Father-Mother Deity of his race and the Savior of sinners. Men of mortal origin who do not honor this Father-Mother Deity of their salvation by keeping his commandments, can hardly expect aught but the further social degeneracy of their kind. The doing of the commandments is the only acceptable evidence of our supreme love for the God of our salvation that gives "right to eat of the Tree of Life," his life immortal and incorruptible, as witnessed to by the fruit of the tree of the knowledge of good and evil. The Lord Jesus had a mission of sacrifice, suffering, and death in the world of mortal existence, which his immediate followers were invited to share with him till the harvest "time of the end," a transition and transformation period, to be followed by a reign of rejoicing.

The only sign promised by the Lord Jesus of the appearance of "the Lord of the harvest" is the "Sign of the Son of man in heaven," functionally called "Elijah" the Prophet of the new dispensation, who is to make himself known by the testimony of Isaiah and his fruits as CYRUS, the Anointed Shepherd from Joseph, the Stone of Israel. The final service of this Voice of Deity to humanity, is to restore to the seed of Abraham, which he as the Messiah involves, its heritage of lost immortal manhood. This restitution is made by the communication of "sound" or scientific doctrine, figuratively called "the blood of the new covenant" and "the pure river of the water of life." This cleansing blood is a truly scientific interpretation of the law and the prophets of all ages and races, who have voiced the truth in any degree of the Word that was ultimately made flesh and dwelt among us. As it is, the understanding of the present evil world is so darkened by

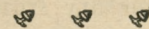
"science falsely so called," which has led men to call evil good and good evil, that sound, scientific doctrine is almost unendurable.

The writer once had a fine young brother-in-law, a student in a leading theological seminary, whom she asked after some critical study on her own part, to interpret certain familiar prophecies relating to the hopes of the resurrection. He replied, "Well, to tell you the truth, at the seminary we study a great deal about the Bible, but very little Bible; and of those prophecies I know little."

The holy Seed of the church to be triumphant in earth, was a celibate, communistic Head and body, a vital organic unity spiritually keeping the commandments and practically trying to. The Apostle of the declension of this holy Seed, who was "all things to all men" (that the truth might effect its involution and evolution from them in lines of least resistance), did tolerate among the immature peoples of the Gentiles, the marriage of propagative pairs and family life, as instituted under the curse of the law, yielding in due season the fruit of promised repentance. Paul himself, however, aspired to conjunctive unity with the first-fruits of the resurrection, and remained continent in an evil world as a "eunuch for the kingdom of heaven's sake." This faithfulness entitled him to share the hidden manna of the final Overcomer of all that savors of death and decay. This hidden manna is the righteousness of Christ, the purity of heart and life that enables him to have the vision of God, giving visions of the Gods and the wonderful works of his "many Sons."

The Apostle Paul emphatically recommended to all who would attain this goal of his aspirations, the chastity of the perfect continence of the Lord Jesus, which necessitates the final sacrifice of all mortal family life and kindred ties. Celibacy is a scientifically indicated as well as a prophetically foretold stepping-stone in the attainment of immortality, which is marriage in the Lord by virtue of continence, the only law-fulfilling marriage possible to one whose God is the Lord. This God will have no other object of worship in the form of husband or wife, son or daughter, take precedence of or rank with himself. He demands all, and recognizes as either kindred or neighbor only those at-one with him in the fulfilment of this law of immortality and eternal life.

Bishop Potter or any other bishop, aiming like Paul to become one with his Lord, has no moral right to lead his flock astray by making void the law of immortality by teachings of fallacy and evil, which forbid true marriage in the Lord, and teach the God-begotten to mind the degenerating demands of the flesh to propagate in sin the mortal species, the wages of which sin is death.



Every color has a definite significance, because it has general and special correspondences with tone or sound, or with the notes of the musical scale; and this is more particularly true of the seven initiatory prismatic tints.—KORESH.



In The Editorial Perspective.

THE EDITOR.



THE FLAT EARTH idea is held to quite tenaciously by certain classes of minds. They have had the courage to reject the Copernican fallacy that we live on the outside of a sphere rapidly whirling and moving through space around the sun; but only a comparatively few of them have had the additional courage to accept the Koreshan conception that the surface of the earth on which we live is neither convex nor flat, but *concave*. The modern idea that the earth is flat originated with an English doctor and lecturer, whose pseudonym was "Parallax." His was a strong attack upon the basis of modern astronomy. He knew that the earth was not convex, because from the basis of actual experimentation he determined that it was not convex; but he did not prove that it was flat. He honestly thought it was; but his conclusion was an assumption—it was only half a truth. Neither Parallax nor any one of his followers was ever able to harmonize the flat earth idea with numerous astronomical and geographical and geodetic facts observable and obtainable on land and sea. Many of these facts he left alone with the recommendation that they should be better understood upon further investigation. Not one of the flat earth advocates has ever explained why, if the earth were a flat disc, with the north star over the center of the disc, there should or could be a corresponding point in the heavens in the south, around which the southern circumpolar constellations revolve. It is known to an absolute certainty that such is the appearance of the heavens of the austral regions of the earth; and two poles in the heavens evince the fact of the existence of two poles in the earth. The heavens lie within the earth; the axis of the earth and the axis of the heavens are coincidental. The earth according to Parallax was a circular plane, the north pole being the center of the disc or circle, the meridians radiating from that pole like spokes in a wagon wheel and extending to a southern rim or circumference, instead of to a south pole. Thus the earth was supposed to be a natural projection, according to the plan of J. Steer Christopher, of England, the equator being about 25,000 miles in circumference, the southern rim of the earth, about 50,000. Such a projection has never been nor can ever be made to fit the actual facts of distances between points on the earth. Enough is absolutely known of the relations of the continents to establish the fact that the earth is spherical, the meridians converging at opposite points or poles in the earth. International geodetic surveys have placed that question beyond dispute among those who know the facts. If the earth were according to the flat earth plan, enormous would be the distance between points in the extreme south. But we took the pains several years ago to ascertain the facts, not only concerning the appearance of the stars in southern latitudes, by inquiry from persons living in Australia and New Zealand, but information from steamship companies controlling lines running in all parts of the southern navigable seas. We instance time-tables of Messrs. Shaw, Savill & Albion Co., whose ships leave London and Plymouth, England, every month for southern

trips, traveling by schedule time from Plymouth to Cape Town; thence east to Hobart, Tasmania; thence to New Zealand; thence to Cape Horn; thence northward to Plymouth, in less than 80 days, sailing not only from Cape Town eastward through Australia to Cape Horn, but also the distance twice covered from Plymouth to the fortieth parallel, the whole distance sailed being less than 24,000 miles. The same route on the flat earth would be as much as 42,000 miles. These facts refute numerous statements made by advocates of the theory that the distance between Cape of Good Hope and Cape Horn is at least twice what it is supposed to be from a globe map of the earth. Parallax took the north pole as the center of his map. But he might just as consistently have taken the south pole as the center, throwing the northern edges of the continents of Asia and Europe and North America outward along the rim or circumference, instead of inward toward a central point. A projection of the earth on the basis of such a reversal of the headlands of the universe would scarcely be recognizable by any one most familiar with a good map of the world; it would indeed be a funny looking map! There is no necessity for one placing himself in such predicaments as the flat earth leads one, in order to deny the Copernican conception of the world. The Koreshan System is in harmony with every fact of experimentation by Parallax, by its own Staff, or by any other in the field of research, either by telescopic observation, geodetic survey, or navigation. The earth is *spherical and cellular*; the laws of analogy make the conclusion inevitable; and the facts of actual demonstration, actual geodetic survey, corroborate the conclusion beyond the possibility of mistake or refutation.

PARALLAX, the originator of the flat earth system, was puzzled to explain the fact that the sun is visible in the south at midnight in our winter, similarly to its position in the north in our summer. Works from which he gives extracts showed plainly even in his time, that long days and nights prevail beyond the Antarctic circle, as beyond the Arctic circle. But ludicrous are the blunders and inaccuracies made by many would-be defenders of the flat earth idea. We have before us efforts of Dr. MacDonald, who collects numerous statements and assumptions together with some of his own. It is true that the Nautical Almanac shows that the longest days at South Shetland Islands are 19 hours, and 53 minutes; but it is not true that their latitude is 70, as stated, but only 62 degrees; while Hammerfest, Norway, is on the parallel 71, quite three or four degrees beyond the Arctic circle. We should think that any one with a desire to teach the truth should seek to gain at least approximately correct information regarding the things which concern the issue. An example of how facts may be perverted and exaggerated through repetition, is in the statement before us that the time consumed by a voyage of exploration by Capt. Ross, in 1839, in the southern regions, was four years, and the distance sailed, according to his log,

was about 40,000 miles. It was intended to make the impression that it was a long way around the earth in the extreme southern latitudes. A man should be ashamed of himself to make such a statement if he should first only look at the character of the route sailed; for then he would see *why* the explorer was four years, and *why* he traversed the space of about 40,000 miles. In the forepart of the nineteenth century vessels did not move very rapidly, especially in regions of ice; and again, the map of the route would show how many times he sailed northward to New Zealand and Australia, visited stations on the American side—the zigzag course consuming enormous space and time. We could point to many other errors in the usual arguments presented to uphold the flat earth idea, not only in the works of Parallax, Hampden, Carpenter, but lastly in those of Dr. MacDonald. Wm. Carpenter once admitted to the writer of this editorial that he could never figure out why, if the earth were flat, sailors did not go in straight lines across the equator from Cape Horn to New Zealand. The reason is obvious. They know a shorter way. Navigators have looped the south pole too often to be fooled by maps of the flat earth. And now we observe a telling remark made to us years ago by the Founder of Koreshan Universology, in our first conversation with him in Pittsburg: "If a cell is a flat surface; if an egg is a flat surface; if a womb is a flat surface, then the womb of Nature, Mother Earth, is a flat surface." The followers of Parallax need to comprehend the great principle and law of *cellular life*; for a comprehension of such principle and law would make the conclusion inevitable that the earth is the cellular form and body of the universe, which we inhabit.

WHEN the world comes to understand from a scientific point of view, some of the phenomena observable on land and sea, they will wonder how they ever came to be deluded into the belief that we live on the external surface of the earth. Every fact when fully understood, gives emphatic and unmistakable testimony that the universe constitutes a oneness in *cellular form*, all life being within the space of its hollow or cavity. No other form of a universe could constitute the great "womb of Nature," no other form of an earth could be the "mother earth." The universe is a great egg, incubating within itself the forms of its life. From the basis of analogy alone, the Koreshan position is absolutely incontrovertible, and its analogical premise invulnerable against all attack. But the forms of demonstration of the cellular form of the earth are numerous, all agreeing in their testimony, even when conducted and presented along independent lines of research and experimentation. Ere long sailors will wonder that they should ever have believed that the seas present convex surfaces. They will know that numerous marine phenomena speak in loudest terms in contradiction to the conception that ships sail on the outside of the earth. Now and then startling mirages are observed at sea, in which distant lands and cities are distinctly visible. Recently in the Behring sea, a brilliantly illuminated city was seen, though there is no great city within a thousand miles of Behring sea. The picture or view remained for several hours, and disappeared

only with the dawn. The conception that it is possible to see reflections of cities through the atmosphere of a convex earth is not well grounded. The atmosphere of a *great concavity* yields not only the possibility of visual perception of very distant points on the earth through reflection and magnification, but the actual facts, the subjects of startling observation by sea-faring men.

EVERY LITTLE while the daily press announces that some one has solved the problem of aerial navigation; the attention of the public is directed to proposed trials of the new invention. The trials are made, a new problem is met, the airship suddenly precipitates to the ground, and the solver of the problem of aerial navigation falls to his death. Not wholly unlike this are numerous instances of announced solutions of the problem of life by prophets so called. They exploit their theories, gain a following, promise various marvelous happenings in the attainment of immortality—when lo, the leaders fail to make a demonstration of victory over death, and gravitate to the tomb; and those who have invested in the ventures try to save themselves from the wreck of theories and false hopes. It is not an easy thing to fly high with perfect safety to life and limb. There is disaster in endeavoring to get out of one's own plane and element unless one's knowledge of the conditions of the higher plane enables one to make due preparation for maintaining them. The mental atmosphere is full of various kites and inflated balloons, blown about by every wind of doctrine; they cannot steer against the current nor stand the storm; they cannot remain in safety. Even the mole that insisted on leaving his burrows to walk the earth like other animals, was caught by the swooping hawk. Many try to enter into life by flying high, by climbing up some way other than the true one; but they are called bad names in the Bible, and necessarily pass through neck-breaking experiences. The one Way is the way of knowledge, of genuine science. In aerial navigation forces opposed to gravity must be utilized; and in the attainment of immortality the forces of the higher life must counteract the elements of death.

A NUMBER of people in New York have been engaged in discussing the subject of the sex of angels. A sculptor wished to do woman the honor of representing her as possessing wings, whereupon the clergy protested on the ground that the Bible refers to angels in terms of the masculine gender. It is evident that some of the men engaged in the discussion are not angels; and it is also evident that a picture or statue representing angels with hirsute appendages (commonly called whiskers), would indeed be amusing, even ludicrous subjects to gaze upon. Let us at least hope that all the masculine angels created by sculptors will patronize the tonsorial artist before appearing in public.

A FEW biologists are endeavoring to create life artificially. They conceive that matter is inert, dead; and that perchance, if they produce motion and peculiar formations through the action of chemical elements, they have produced life. Matter is alive always, else there could be no chemical or alchemical action or change; and the living man manipulates the substances. The modern biologists are merely in the kindergarten department of human experience. A little later they will know more, perhaps.

The Open Court of Inquiry.

THE EDITOR.

The Magnitude of the Cosmos.

"Isn't the universe a pretty small affair to bother with, if this cell holds it all? Are you not creating a very limited Creator? Are you getting any fun out of it?"

It seems to many minds that the Koreshan Cosmogony narrows the universe down to small compass; and men have even complained that the idea almost smothered them—the idea of being enclosed by a shell 8,000 miles in diameter. "Isn't the universe a pretty small affair to bother with if this cell holds it all?" If the earth's cell holds all, if the environ of the cosmos contains all life, it is certainly the greatest and outermost sphere of divine expression, and it is large enough for the Almighty to bother with throughout all time. It is only man in his infinity, his unfinished state, that desires or conceives of an illimitable cosmos. God, the great finite or finished and perfect being, finds the completest satisfaction in a perfect expression of himself, the rounded form of the universe, limited in size, perfect in form, complete in all its functions, because inhering in itself all the principles and laws of activity which are operative in himself.

The conception of the illimitability of the universe is a conception of the elements of grossness which clog the modern mind. The sublimity of the universe does not consist in immensity of size, but in its complexity and harmony. Nature is God's art; and that art has definite forms of expression, definite laws of form; and one of her laws is that no kind of an expression, no kind of a picture, can be made by the Master Artist that is not limited. God is powerful because he is limited. Power is derived through narrow channels, through pivots and poles. All creative power springs from the seed of given kinds of life. The power to produce the oak is in the acorn; the ultimate form of expression of the acorn is thousands, even millions of times larger than itself. God himself possesses definite form. That form was manifest nineteen hundred years ago. The Creator of all things in heaven and in earth, the possessor of all power, the very God of all the Gods,

the essential source and origin of all life, the all-worshipful and Almighty, was Jesus the Christ, born in the world of humanity as the product of universal activity.

The kind of a universe he creates is the universe of actual existence. If this cell holds all it is the greatest thing there is as to magnitude; and the Man who makes and perpetuates it, is as great as the entire universe, for the Creator is the universe in its least form. He is greatness in small compass; and even in him as he dwelt among men at the beginning of the Christian dispensation, there was one supreme cerebral cell from which emanated the highest and most potent energy of impulse which moved him in the line of his creative work.

The modern conception of the size of the universe is founded upon mere imagination. The modern man's idea of the size of things he sees springs from mere relativity. The universe might be increased in size two or three, or a dozen, a thousand, a million times—men and animals, trees, etc., in proportion, and every thing would sustain the same relative proportions and relations. How does our questioner know but what the universe, the cell in which we live, is not in reality as large in diameter as he has supposed the Milky Way to be? Wouldn't that be large enough to bother with?

On the other hand, the universe might be reduced in size two or three, or a dozen, a thousand, or a million times, and everything would appear to sustain the same relative proportions and relations. A man who, had slept through the period of change in size would not know the difference. If the universe were no larger in fact than a single brain cell, it would be large enough to exist if it maintained its activities in accordance with the laws of perpetuity of itself. The universe exists in fact, under principles of exact geometry. It is as large as it is because it must be so; and the Almighty lives in it and performs his functions as its Seed and Creator because he cannot help himself; neither can the man who might reach the conclusion that

the universe is too small for the extent of his insignificance and the magnitude of his ignorance.

Fun? "There is a time to weep, and a time to laugh." The business of the universe is serious. It means a great deal to suffer what the great have to suffer in order to attain mastery of themselves and of the world. But it happens in the course of the experience of the intellectually progressive, who attain heights of observation necessary to perceive the actual relations and proportions of all things in the cosmos, that they are endowed with an acute sense of the ludicrous in the fallen humanity; and the voice of laughter is heard at the blunders of scientists so called in the kindergarten schools in the basements of the university of hard knocks.

One of the greatest sources of merriment to Koreshan propagandists is the attitude of critics who presume to stand upon the assumptions of scientists. Their fall in argument is funny beyond description; and ultimately the fall of all modern fallacy will convulse the diaphragm of humanity with laughter irrepressible.

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THE GROUSE MYSTERY.

The Question of Grouse Drumming Said to be Settled.

C. F. Hodge, Professor of Clark University, writes in the November *Country Calendar*:

"Mystery attaches to the drumming of the grouse. How is it done? What is it done for? Is it a challenge? Is it a love note? These questions have been asked since the landing of the Pilgrim Fathers, but have not been answered definitely.

"I am convinced that at just the critical moment, when the sound is produced, the wing moves with too lightning like rapidity, even in the first slow strokes, for the eye to follow it. The wing, consequently, disappears from sight as it approaches the contour surfaces of the feathers on the sides. We must defer here to the eye of the camera, and some of the photographs certainly show the blur of the rapidly vibrating wings coming up and touching the tips of the feathers along the sides. *It is this impact of the stiffly held concave wing on the*

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feather cushion of the sides that causes all the sound. In fact, the sound, so far as quality goes, can be best imitated by striking with a wing properly stretched, or even a concave fan, on an extremely light eider-down cushion.

"Physics is clear on this point to the effect that a single stroke of a solid body on the air could not produce a sound of this kind."

Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

The Arena.—A number of very important papers appear in the November *Arena*, including "Possibilities of Government Railroad Control," by John Burton Phillips, and "the Bournville Village Experiment," by Lyra Dale Trueblood; this latter article being illustrated. Dr. W. L. Howard contributes "The Soul in One Body: A Realistic but Scientific Account of a True Psychological Case," which is replete with interest. Following this article is Mr. Flower's article entitled, "The Vital Issue in the Present Battle for a Great American Art," the article being an editorial sketch and a conversation with Frank Edwin Elwell, the noted sculptor. While these are the principal contributions of the current number, there are numerous other interesting features, the whole making up an exceptionally interesting magazine. Mr. Brandt has greatly improved the appearance of the *Arena*; the letter-press is almost perfect and the illustrations are very artistic. The *Arena* is sewed like a book, and opens out flat. 25 cents per copy.

Mind.—The *Mind* has been reduced—in price, but not in size nor in quality. The price is now 15 cents per copy, and only \$1.50 yearly. A staff of writers contributes well written articles every month. The current number is interesting from various points of view. "Religions of the East," by Sarah C. Rudra, is full of information. "The Angel in the Sun," "The Test of Wisdom," "Dominion and Power," and "Reincarnation," are among the many articles. There is a digest of the latest utterances by philosophers, and editorials, and reviews. Uplands Farm Alliance, Oscawana-on-Hudson, N. Y.

Hints.—This magazine gives excellent hints on entertainments of all kinds, parties, bazaars, etc., and is invaluable to all clubs, schools, and churches. The subscription is only \$1.00 a year, but far more than a dollar's worth of original plays, drills, socials, fairs, etc., are given and outlined in twelve numbers. In the current number we observe, "The Children's Conspiracy," a play of nine characters; "The New Born King," a Christmas Cantata in Three Acts; a "Novelty Drill for Boys and Girls," "Fancy Dress Head Party," and others. Hints Publishing Co., 53 Bible House, New York City.



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KINGSTON, TEX.—Mr. N. C. Murray.
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ENON, O.—Mr. C. D. Shellabarger.
NEW YORK, N. Y.—Mr. P. W. Campbell, 176 W 89th St.
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AN ORDINANCE.

An Ordinance Providing for the Non-compensation and Non-requirement of Surety Bonds of Estero officials.

It is hereby ordained by the Mayor and Council of the Town of Estero:

SEC. 1. That no official of said Town, either by election or appointment; nor any member of its Board of Councilmen, shall ever be paid any salary for services rendered the Municipality. The honor and pleasure of such service is its ample compensation.

SEC. 2. No bond shall ever be required of any Official, Councilmen, or Appointee of said Municipality of Estero.

SEC. 3. All Ordinances, or parts of Ordinances heretofore enacted, in conflict with this Ordinance, are hereby repealed.

Estero, Florida, November 6, 1905.

(Signed), W. ROSS WALLACE,

President of Council.

Attest: H. D. SILVERFRIEND,

Town Clerk.

Approved: C. A. GRAVES,

Mayor.

AN ORDINANCE.

An Ordinance Providing for the Regulation of the Estero Parks and Grounds.

It is hereby Ordained by the Mayor and Council of the Town of Estero.

SEC. 1. That the Parks, including their walks, paths, terraces, and bridges, shall not be used, or entered upon by the public, save as prescribed and permitted by the proper authority. All occasions of their opening to the public, will from time to time be announced, stating the day and hours when so open.

SEC. 2. These rules and regulations shall be prescribed by the Council; providing however, that in cases of emergency, the Mayor shall have authority to admit persons for a specific purpose and at a specified time.

SEC. 3. The penalty for a violation of this Ordinance, upon conviction in the Municipal Court, shall be a fine of not more than \$5.00 at the discretion of the Court.

SEC. 4. All ordinances, or parts of ordinances heretofore enacted, in conflict with this Ordinance are hereby repealed.

Estero, Florida, November 6, 1905.

(Signed), W. ROSS WALLACE,

President of Council.

Attest: H. D. SILVERFRIEND,

Town Clerk.

Approved: C. A. GRAVES,

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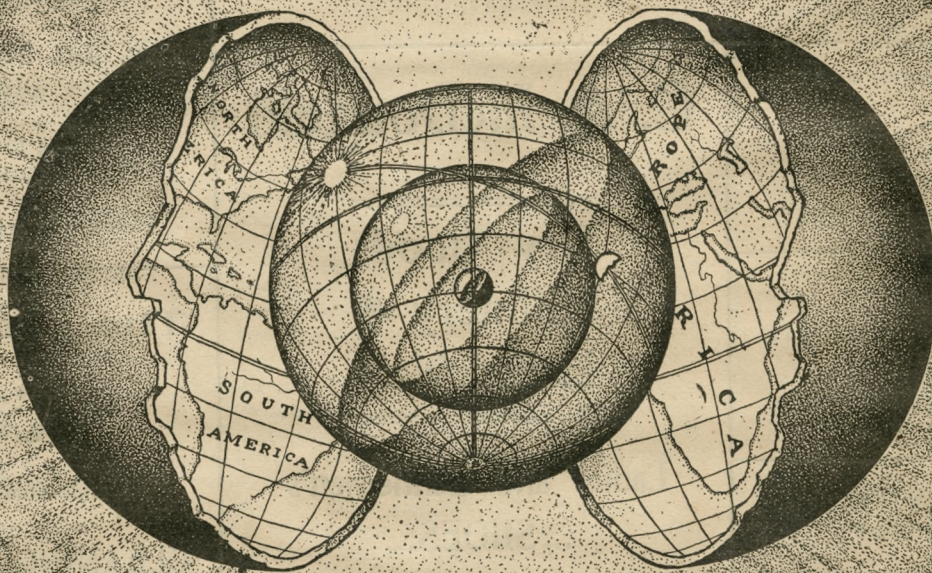
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Twentieth Century Weekly Magazine of Universology

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NUMBER 25



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